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## Christian Secretary.

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### TERMS.

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From the New York Observer.

### Kirwan's Letters: Second Series.

TO THE RIGHT REV. JOHN HUGHES,  
ROMAN CATHOLIC BISHOP OF N. Y.

#### Sacrament of Penance.

MY DEAR SIR—With your leave, I will proceed with my statement of the reasons which prevent my return to the embraces of your church. Permit me to ask in the present letter your consideration of the reason which I deduce from your sacrament of Penance. It presents an objection as strong as your sacrament of extreme unction, which, without meaning to be irreverent, I have already pronounced extreme nonsense.

As but few, even of your own people, understand this sacrament, I will give a brief statement of it, and from your own authors.

Penance is a sacrament by which the sins committed after baptism are forgiven. Your doctrine is that original sin is washed away in baptism; and that penance secures the forgiveness of all sins committed after baptism! Where is this distinction taught in the Bible?

On the part of the penitent, penance consists in contrition, confession, and satisfaction. Contrition is a hearty sorrow for sin, with a resolution to sin no more; confession is a full and sincere declaration of all our sins to a priest; satisfaction, is a faithful performance of the prayers and good works enjoined by the confessor. So far for the penitent.

On the part of the priest it consists in the absolution which he pronounces by the authority of Jesus Christ; the form of absolution is in these words: "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

The effect of this sacrament is thus stated in the "Poor Man's Catechism,"—"it remits all the sins of the penitent without exception—restores him to the grace he had forfeited—replenishes his soul with the greatest peace, tranquility, and spiritual delights, and reinstates him again in the friendship of God, as the prodigal son, after his return, was restored to his former honors in the house of his father." Wonderful results from such causes! May I ask here, if the parable of the prodigal son is meant to represent the way of return of a sinner to God, where did he stop to make confession and receive absolution?

None but a priest can grant absolution; and the power of the priest to absolve, you draw from John 20: 22, 23; "And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," and from Matt. 16: 15-19.

Such, Sir, in brief is your sacrament of Penance. Let us now look at it in the light of scripture and reason.

And let me first ask you, how do you make a sacrament of Penance? Look at Challoner's definition of a sacrament. "It is an outward sign or ceremony of Christ's institution, by which grace is given to the soul of the worthy receiver." Now what is the outward sign of penance? It has no outward sign, no external ceremony.—It is not a sacrament according to your own rules. Your absolution is a different thing from your penance.

Again, two of the constituent elements of penance, confession and absolution, have no foundation in scripture. Of confession I have already spoken. I have shown it to be a priestly device of the most fatal influence upon human liberty; its tendency to the corruption of morals is acknowledged. There is on my table a book called "The Garden of the Soul," bearing on its title-page your own name; and such a garden! Now conceive yourself sitting in your confessional, and whispering through the little hole in its side in the ears of a modest or immodest young girl of 18, or an amiable young wife of 21 years, the questions on 212 and 214! Sir, I dare not quote them here. I strove to read them to a friend a few days since, and before I got half through he cried out, "Stop, I can hear no more." The polluting confessional is a part of your sacrament of penance. Of absolution I shall speak in the sequel.

Look at the texts, for a moment, which you quote as teaching your power of absolution. It seems to me that if they were capable of any other interpretation than that which you give them you would prefer it, in order to get rid of the monstrous power with which it clothes your priests. But

alas! it is for the sake of that power that you pervert them. As there were various opinions entertained as to who Christ was, we hear him in Matt. 16: 15, asking his disciples, "Whom say ye that I am?" Peter replies, "Thou art Christ the Son of the living God." Jesus replies, "Upon this rock, that is, the confession of Peter that he was the son of the living God, 'I will build my church.' How simple, and common sense!

Addressing Peter, and through him the other disciples, he says, "I will give thee the keys of the kingdom of heaven." Need I tell you, sir, that by the "kingdom of heaven" here is meant the church of Christ. Can such a master in Israel as you are ignorant of this? This being so, "the keys of the kingdom" simply means the power of admitting proper persons to the church, and excluding improper persons from it. Keys, you know, were the ancient emblem of authority. How simple and common sense is all this.

Continuing to address Peter, and through him the other disciples, he says, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." To bind and to loose here are equivalent to bidding and forbidding, to granting and refusing, to declaring lawful or unlawful. The apostles were endowed with the Holy Ghost that they might infallibly declare the will of God to mankind—and determine what was, or was not, binding on the conscience—to show what persons ought, or ought not to be admitted to the church—and to decide on the characters of those whose sins were, or were not, forgiven. And whatever in these, or similar things they bound or loosed on earth, would be bound or loosed in heaven. This is, also, the meaning of John 20: 22, 23, already quoted. This, sir, I believe to be common sense, the fair and just interpretation of a passage on which your church has built up a priestly power that has overshadowed the earth and enslaved nations. Where now, Sir, is your supremacy of Peter—your power of the keys—your power of absolution? Gone, like the morning cloud before the sun. Blessed be God, you have not yet turned your keys upon the common sense of the world!

Now, Sir, look for a moment at some of the absurdities connected with your interpretations of the above texts. They are sufficiently startling.

Your church is built upon Peter. "Thou art Peter, and upon this rock I build my church." So that your church is built upon the person of Peter; our church is built upon the truth declared by Peter. Is, Sir, your rock as our rock?

Is your church built upon Peter? Now turn from the 19th verse of the 18th of Matthew which we have been considering to the 22d and 23d verses of the same chapter. Peter is represented as rebuking his Lord for the intimations he had given of his approaching death. But the Master turning upon Peter thus addressed him: "Get thee behind me, Satan." So that, on your principles of interpretation, your church must be built upon Satan!

What your priests, however profane or wicked, bind or loose upon earth, is bound or loosed in heaven. Now here is a wicked man absolved by a priest; does he go to heaven? Here is a good man bound by a priest; does he go to hell? It must be so on your principles. But, you say, he must be a sincere penitent to gain any benefit from absolution. But if truly contrite, he can get to heaven without your absolution.

Take another case; the man bound by the curate, may be loosed by the parish priest. I take the following illustration from a book before me. A penitent is enjoined to abstain from breakfast every morning until his next confession. Christmas day intervenes, and he eats breakfast; not thinking that that day could be included. On confessing this at his next confession, the curate drove him from his knee, declaring that he would have no more to do with a person that so trifled with his commands. On the borders of despair he went to the parish priest telling him the whole story. "Do not mind it my child," said the kind hearted father, "I will confess you." He did so, and absolved him. Here one priest binds sin on his soul, and another unbinds it. He dies in this state.—What becomes of him? Does the binding of the curate send him to hell, or does the loosing of the parish priest send him to heaven? What becomes of him? Is he suspended somewhere between heaven and hell?

But let us look at the satisfaction which is a part of the sacrament of Penance. "It consists in a faithful performance of the penance enjoined by the priest to whom we confess, whether as to restitution, or prayers, or alms deeds, or fasting, to make some reparation by these eminent good works for the injury done to God." The penance enjoined by the priest is an "ex- change which God makes of eternal punishment which we have deserved by sin, into these small penitential works." I quote from Challoner. And without satisfaction like this the sinner cannot be saved.

Now, Sir, you tell me that this is taught in the scriptures! Where are we told that the blood of Christ is not sufficient to cleanse from all sin? Where is authority given to ministers or priests to exchange "eternal punishment for small penitential works?" Where does the Bible make a difference between ante-baptism and post-baptism sins?

Take another view of this thing. Penance means punishment. And "prayers, fasting and alms" are enjoined by the priest as penance; that is, as punishment. So that your church makes prayers a punishment to atone for sins! What the Bible makes a privilege, you make a punishment! The fasting which is beneficial is that to which we are led by a sense of our sins; you enjoin it as a punishment! And can alms-giving be a punishment, save to the worshiper of money? What are the prayers or alms worth that are offered, or given as a punishment?

The penances enjoined, and the austerities voluntarily practiced, are sometimes very singular when considered in the light of making atonement for sins. Sometimes they consist in a set number of "Our Fathers" and "Hail Marys" counted on the beads or fingers, once or oftener a day for so many days; sometimes in fasting for a given time on given days from meat, eggs, &c.; sometimes in a short pilgrimage to St. John's well, or St. Patrick's; sometimes, in Ireland, in going to the Seven Stations, and walking on bare knees on the ground from one station to another. The penances enjoined by the priest are optional and multifarious, and are modified according to his own prejudices and the dignity of the confessing penitent. Some of the voluntary austerities are curious enough. St. Dominic, when a child, would leave his cradle and lie upon the cold ground.—I have seen many an urchin do this whose name is not yet, and is not likely to be in the calendar. St. Francis used to call his body Brother Ash, and whip it as badly as Balaam did his. St. Francis Loyola put on iron chains and a hair shirt, and flogged himself thrice a day. He deserved it all. St. Macarius went naked six months in a desert, to atone for the sin of having killed a flea. Now is not a wicked burlesque upon the religion of God, to make ignorant people believe that in these and similar ways they secure an exchange of eternal punishment. Language supplies no words in which to express to you my deep abhorrence of your sacrament of penance.

Picture to yourself, Rev. Sir, the whole thing. There is a papist who has sinned grievously after baptism. How can he get to heaven? Through the sacrament of penance. It is not sufficient that he repent of it; no, he must confess to you; then he must perform all the austerities that you enjoin; then you absolve him; and then taking up the key that hangs by your girdle, you open to him the kingdom of heaven. So then, it is in your power to say who shall, and who shall not, enter heaven. What blasphemous assumption, when the divine Saviour tells me, and proclaims to all men that "he that believeth on the Son hath life." Such assumptions are only worthy the world's scorn.

It is amazing how men pretending to be religious could contrive such a sacrament. It is amazing how rational men can believe it. But it is not amazing how men believing it, and in the power with which it clothes you, should fawn at your feet as spaniels. Is no wonder that they pour their treasures into your coffers as water.

I believe in repentance, and hope I am not a stranger to it. I reject penance as a priestly device to rob people of their money and ruin their souls. Your church must lay aside this terrible sacrament before I return to her embrace.

Before closing let me ask you one question. Do you believe that none go to heaven from New York, but those to whom you and your priests, with your keys, open its gates? It takes a hard heart and a soft head to believe this. I charge you with neither.

With great respect, yours,

KIRWAN.  
For the Christian Secretary.  
Home Mission Society.  
IOWA.

The church in Davenport, under the pastoral care of Rev. B. F. Brabrook, is in a flourishing condition; and though death has despoiled them of several valuable members, and their pastor has been afflicted by ill health in his person and in his family, they have acquired strength. Their house of worship has been considerably improved, and is usually well attended by an intelligent congregation.

The church in Iowa City (capital of the State,) of which Rev. D. P. Smith is pastor, are also enjoying much for their encouragement, having purchased an admirably well selected lot on which they are now erecting a neat house of worship.

Rev. T. H. Archibald, late of N. Hampshire, has entered upon the discharge of his duties as pastor of the church at Dubuque; and though there are difficulties for him to encounter, growing out of their long desti-

tution, and other circumstances, the increase of their congregation and the improvement of their condition are quite apparent from week to week.

At Keokuk, a new church has been constituted and Rev. J. N. Seeley has accepted the pastoral charge of it. This is an important village, situated near the southern point of the State, and at the foot of the lower rapids of the Mississippi river. Here a meeting house had been partly built by individuals, for preachers of various denominations to occupy, but for some reason it was offered for sale on terms which Mr. Seeley was enabled to meet, and the church succeeded in enclosing and fitting it up for purposes of worship. Since then, they have been encouraged by various circumstances to hope that a church, strong in piety and active benevolence, will be established in that village. In a letter of recent date, Mr. S. informs us that a church has been organized at Nauvoo, Ill., the late Mormon city, a few miles above Keokuk, on the opposite side of the Mississippi. In that place a good minister of the gospel is needed.

### TEXAS.

Rev. R. W. Taliferro, who is laboring at Austin (the seat of government) and Bastrop, has succeeded in organizing a church at the former place, and God has richly blessed his labors. Several persons have been hopelessly converted, some of whom he has baptized. Many of the spectators witnessed the administration of the solemn ordinance for the first time. The church meet for public worship in the capitol.

### NEW YORK CITY.

The German church, under the pastoral care of Rev. John Eschman, has prospered. Additions have been made to their number by baptism and letter, and much inquiry exists among several of their countrymen in this city respecting the way of salvation through Jesus Christ. Mr. Eschman is assiduous in the discharge of his pastoral duties, and visits extensively in German families. He has furnished us a very interesting account of a recent conversion, which we will endeavor to give ere long.

The Seaman's Bethel church, Rev. I. R. Steward, pastor, is now reaping the fruit of seed heretofore sowed. Several interesting cases of conversion have been reported by them, in which they perceive tokens of the Divine approbation of their labors.

### Character of Christ.

FROM THE GERMAN OF ULLMAN.

The events of Christ's life give the impression that he had the greatest calmness, clearness of mind, and discretion, united with the living, deep enthusiasm. It is not the vehement strain, the flaming spirit of Isaiah and Ezekiel that distinguishes him; not the legislative, and sometimes the violent energy of Moses. His whole nature is serenity and peace; and the blazing, consuming fire of the old prophets, changing itself in him into a soft, creative breathing, into an uninterrupted consecration of the soul to God. In the spiritual atmosphere to which others are raised only in the hours of their special consecration, he walks as in his appropriate element of life. As the sun in a clear firmament, so he, still and sure, travels on in his safe path, and never deviates, dispensing light and life. His action is full of love, without effervescence of feeling, without vehemence and passion.—He does nothing indiscreet and aimless; whatever he begins, is securely finished, and accomplishes its design. Even when, with holy reluctance, he comes to reprove in word or deed, it is no irritated personal feeling that vents itself; but it is always the indignation of love; holy, free from all selfish aim, hating the vice, but yet, in the vicious, loving the man who is still susceptible of improvement. And in all this he never oversteps the bounds of moderation.

Jesus is soft and mild; he seeks, above all, the lowly, the helpless, the despised; and of his own free will lets himself down to the lowest degradation, and the most ignominious suffering; but from under the veil of poverty and distress which covers him, shines forth in every situation of his life, a high, kindly spirit. He possessed that talent for government, that commanding power, by means of which great minds are always and entirely their own masters; by which they know, in the most embarrassing situations, and with the composure of one free from doubt, just what is right and fit to be done, and by which they hold a sway over other minds that is like enchantment. With this dignity, this king-like mien, sealed by his spiritual greatness, did the same Jesus who had not where to lay his head, move among his friends, and present himself before his foes. His deed was decisive as his word, his word as his deed. Where his enemies thought to lay snares for him, he rent asunder the snares, and with his superior power he repelled all attacks, until himself was convinced that his hour had come. Not seldom did he shame his enemies by bare silence; a silence which was then most effective, when, in calm consciousness of innocence, he

stood before the Sanhedrim, as they were burning for revenge. But nothing exceeds the dignity with which Jesus bore testimony of himself, in the face of the secular governor and judge. "I am a king; for this end was I born, and had come into the world, that I may testify to the truth;—whoso is of the truth, heareth my voice." How all other greatness fades away before the consciousness of such elevation! And what word of sage, hero, or any of the greatest or mightiest men, can for inward majesty be placed by the side of this—"I am a king; for this end have I come into the world, that I may testify to the truth!"

### The Blessing of the Sabbath.

One of the greatest blessings God has conferred on man is the Sabbath. It may be considered—

1. As a cessation from labor. What a slavery would life be without the Sabbath. There would be no rest for either man or beast; no intermission in the duties and avocations of life; life itself would be one continued round of toil from the cradle to the grave. But there is a day of rest given in mercy to man; and how delightful is the repose of the Sabbath on this day. The din of business is no longer heard in the city; the plough lies motionless in the field; the tired horse, released from the yoke, roams at large; and the peasant, who has been separated from his family during the week, on this day joins them around his homely fire. Such is the effect of association, that the very aspect of nature seems hallowed on this day; a sacred tinge seems to rest on every leaf, on every blade of grass.

2. The Sabbath may also be considered as a season of peculiar privileges.

"This is the day the Lord hath made, He calls the hours his own."

But with what different feelings do men hail the approach of this sacred day. To some it presents a day of worldly pleasure; to others a day of business, who, though their shops or offices may be closed, devote the day to traveling or correspondence; and to many it is a day of weariness.—They long for the tedious hours to be gone; but with what different feelings does the Christian hail the approach of this day.—No sooner does its sacred hours dawn upon him, than he exclaims—

"Welcome, sweet day of rest,  
That saw the Lord arise;  
Welcome to this reviving breast,  
And these rejoicing eyes.  
The king himself comes near,  
And bleats his saints to-day;  
Here we may sit and see him here,  
And love, and praise, and pray."

This day frees him from a vain world, and calls him to the house of prayer, the scene of his dearest associations, his highest joys and his holiest desires. The sanctuary is open; the word of life is expounded; Jehovah comes down, and communes with his people from off the mercy-seat, and they are made glad. Here he spreads the banquet of his love, and says, "Eat, O friends! Drink, ye, drink abundantly, O beloved!" And they do eat and drink, and exclaim with the church of old, "Isa down under his shadow, with great delight, and his fruit was sweet to my taste. He brought me to his banqueting house, and his banner over me was love." And with the patriarch, "Surely this is none other than the house of God, it is the gate of heaven."

3. The Sabbath may also be considered as a type and emblem of heaven.

"Day of all the seven the best,  
Emblem of eternal rest."  
Yes, there remaineth a rest, (or a sabbatism) the keeping of a Sabbath to the people of God; but how different is the heavenly Sabbath from the Sabbath on earth! The heavenly Sabbath is perfect in its nature, and eternal in its duration. It is perfect in its nature. What imperfections attend the believer in the performance of his most sacred duties here. Often when he enters the sanctuary he exclaims,

"Far from my thoughts, vain world, begone;  
Let my religious hours alone."

But the world will not be gone; worldly thoughts intrude themselves into his mind. He may charge them to stay at the foot of the mount, while he ascends to hold communion with his heavenly Father, but they will not stay; so that he is compelled to exclaim, "When I would do good, evil is present with me." But no sin or imperfection shall ever tarnish the duties of the heavenly Sabbath. "There shall be no more the Canaanite in the house of the Lord of hosts." "Nothing shall enter that defileth, or that worketh abomination, or that maketh a lie." There will be no body of sin to clog, no world to allure, no enemy to annoy, no coldness, no barrenness, no spiritual desertion, no wandering thoughts, no doubts or fears. No, the Christian will have laid aside his armor, and have entered into the joy of his Lord.

"O glorious hour! O blest shade!  
I shall be near and like my God!  
And flesh and sin no more control  
The sacred pleasures of the soul."

The heavenly Sabbath is eternal in its duration; here the Sabbath is soon over.—The Christian may exclaim with Peter,

"Lord, it is good to be here;" but he must again descend the mount and combat with the things of time and sense. But it will not be so there; there "they serve God day and night in his temple;" there

"Congregations never break up,  
And Sabbath never end."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." No, the believer will have joined the anthems of the upper temple, and will be forever engaged in ascribing "Salvation to Him that sitteth upon the throne and unto the Lamb, forever and ever.—London Eras. Mag."

### On the Re-Union of Good Men in a Future State.

If the mere conception of the re-union of good men in a future state infused a momentary rapture in the mind of Tully, if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel who are assured of such an event by the true sayings of God! How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only unimpaired, but refined and perfected, with every tear wiped from their eyes, "standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision!

To that state all the pious on earth are tending, and it there be a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backwards; everything presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of corruption.—Hall.

### Providence.

A singular providence happened to Rev. R. Cecil, in going from London to Lewes, to serve one of his children there. Instead of leaving town early in the morning, the farmer who shod his horse detained him till noon, in consequence of which he did not arrive on East Grinstead Common till after dark. On the Common he met a man on horseback who appeared to be drunk and ready to fall from his horse at every step. Mr. Cecil called to him and warned him of his danger; which the man disregarding, with his usual kindness he rode up to him, in order to prevent him from falling, when the man immediately seized the reins of Mr. Cecil's horse, who, on perceiving he was in bad hands, endeavored to break away, on which the man threatened to knock him down if he repeated the attempt. Three other men on horseback immediately rode up, placing Mr. Cecil in the midst of them. On perceiving his danger, he struck him—"Here is an occasion for faith; and that gracious direction also occurred to him, 'Call upon me in the time of trouble, and I will deliver thee.' He secretly lifted up his heart to God, entreating that deliverance which He alone could effect. One of the men, who seemed to be captain of the gang, asked him who he was and whether he was going. The leader said, 'Sir, I know you, and have heard you preach at Lewes; let the gentleman's horse go; we wish you good night.'—Friendly Visitor.

PRACTICAL BENEVOLENCE.—Benevolence is not in word and in tongue, but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle; though there be no voice of eloquence to give splendor to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. It is not the impulse of high and ecstatic emotion. It is an exertion of principle. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you with the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of discouragement. Benevolence is not merely a feeling, but a principle; not a dream of vapour for the fancy to indulge in, but a business for the hand to execute.—Dr. Chalmers.



## Christian Secretary.

HARTFORD, FRIDAY, NOVEMBER 12.

## Open Communion in England.

The religious public is aware of the fact that "no small stir" has arisen in the editorial ranks on the question of baptism, and "subjects adjacent thereto," as Dr. Bushnell says of his Christian Nature. In the midst of the controversy certain statements relative to the condition of the Baptist churches in England appeared in a Baptist paper in this country, representing the churches in England as rapidly tending to open communion, and as a natural consequence, to the practice of sprinkling instead of baptizing their candidates for membership. This statement, and another which followed soon after from a different source, were seized upon by the Pedobaptist papers as affording evidence that Baptist principles were dying out in England, and some even went so far as to state pretty confidently that the same was true of the Baptist churches in the United States—that there was already a strong "under current" at work which would soon produce similar results to those already experienced by our brethren in England. It appears, however, on enquiry, that these statements were premature, and many of them were incorrect in their most important particulars. The Montreal Baptist Register, by some oversight has never been placed on the list of our exchanges, and we avail ourselves of the Christian Watchman for the extract below, founded on an editorial statement in the first named paper. It seems that the editor of the Register has taken special pains to ascertain the truth of these stories through his friends and acquaintances in England. Will those Pedobaptist papers that have given currency to the original stories and thereby produced a false impression on the minds of their readers in regard to the condition of the Baptist churches in England, do themselves the credit of setting the matter right by publishing the truth as contained in the following corrected version of the whole affair from the Watchman?

"The editor of the Montreal Baptist Register declares that many of the statements which have been published in this country, in reference to the Baptist churches in England, are entirely incorrect. He has written to the Rev. W. Grosz, of London, to furnish him the facts on the subject. A writer in the N. Y. Baptist Register represented the practice of immersion as falling into disuse even in churches formerly considered Baptist, and said that 'the church to which the Rev. Andrew Fuller so faithfully and successfully preached, is rapidly becoming Pedobaptist.' To this Mr. Grosz says:

"The sentences which you have extracted from the 'New York Baptist Register' under the head 'Strange Statements' are well entitled to that appellation. They would be 'strange' indeed, if they were true, but being utterly untrue, and adapted to bring Baptists into undervalued contempt, it is 'strange' that any Baptist publication should have printed them. At the last meeting of the Board of London Baptist Ministers, after the business was terminated, I read these 'Strange Statements' to the brethren, and requested that if any one knew of any such facts, or of any facts which could have furnished a basis for the representations, he would mention them; but neither the strict communionists nor the open communionists, and there was a considerable number of both classes present, had ever heard any thing of the kind. I sent the extract to Mr. Robinson, pastor of the church at Kettering, over which Mr. Fuller presided; he copied that portion relating to the church at Kettering himself, with his own hand, and returned it to me with these words under it: 'The assertions contained in this paragraph are, throughout, and in every particular, false.' The only fact that I have heard of that could be supposed to have given occasion to any part of the statement is, that the wife of a Baptist pastor, being a Pedobaptist, has, in his absence, as I have been told, caused her children to be sprinkled."

"In reference to the views of 'open communion,' and 'strict communion,' entertained in England, the editor of the Montreal Register, who is an Englishman, says: 'Strict communion, in England, is usually considered as meaning communion with baptized believers only. He who will not commune with an unbaptized believer is regarded as a Strict Communionist, whether he extends his refusal to baptized members of Pedobaptist churches or not. There is some diversity of practice, we are aware; but no English Baptist imagines that fellowship with baptized believers, belonging to Pedobaptist churches, is a form of open communion.'"

"In regard to the baptism administered 'about twilight on Thursday evening,' as described by Mr. Wheelock, the editor says that the church referred to is not a Baptist church, though the pastor, Rev. J. H. Evans, is a Baptist, and that the giving of the Right Hand of Fellowship was not, as Mr. Wheelock supposes, 'in the Ecclesiastical sense,' but 'merely a token of fraternal regard.'"

"We are glad to see these statements corrected, and we hope brethren will be more careful about making representations derogatory to each other's practices. Our Pedobaptist friends may now take back their exultation, and mourn over the consistency and unity of the Baptists in England, if they feel like it."

## The Covington Theological Institute.

Ever since the Rev. Dr. Pattison entered on the duties of President of this Institution, the Southwestern, and to some extent Southern Baptist papers, have been furnished with abundant material for editorial. The Covington Theological Institute is situated on the Kentucky shore of the Ohio, opposite Cincinnati; and was established mainly through the influence of the Baptists in that city. A tract of land was purchased in Covington a number of years since, by the originators of the Institution, which has become valuable for building lots, and as a necessary consequence places the Institution on a permanent basis; and it will undoubtedly become the most celebrated literary Institution in the Valley of the Mississippi. The Southern editors saw this, and no sooner had Dr. Pattison reached Covington in the capacity of President of the Institution, than he was called on through the Banner & Pioneer at Louisville, to 'define his position,' which in plain English was a demand on the part of the editor of that paper upon Dr. Pattison to explain publicly his views on the question of anti-slavery. We stated at the time that the Dr. would never bow to the Kentucky Inquirer so far as to comply with his peremptory demand, and time has proved that we were right, for he has very properly maintained a 'dignified silence' on the subject; all the efforts of the Banner & Pioneer and of as many conditors as he could bring to his assistance to the contrary notwithstanding. A withdrawal of Southern patronage has frequently been recommended, and but very few Southern students are at

this time pursuing their studies at the Institution. The resolutions of the Miami Baptist Association on the subject of slavery, of which it is claimed by the Banner that Dr. P. is a member, are the last weapons which we have noticed as being used against him on the score of anti-slavery heresy. But still the worthy Dr. remains incorrigible; the more he is threatened and reviled, the less he appears to regard it; and so we suppose the professors of friends of the Institution in the slave states will continue their warfare till its benefits are effectually lost to that entire portion of the denomination. So it seems that all that is likely to be gained by these friends of equal rights, who appear to claim that they possess the right to demand of a man every way their superior, a quiet acquiescence in their wishes, is the loss of the Institution; for it is absurd to suppose that Dr. Pattison will ever so far belittle himself as to 'define his position.'"

But what the advocates of slavery lose, the friends of humanity and equal rights will gain; for it requires no great foresight to foretell that the Institution under its present Southern discipline, will become more and more identified with the policy and feelings of the free Institutions of the North-East States, whatever its course might have been, had this foolish controversy been avoided. The result then will not only prove a loss of the Institution to those States, but, thanks to their own zeal, it will eventually be filled up with students from the free States, whose principles on slavery are opposed to those who are now raising such a hue and cry against it; so that, for aught we can see, instead of establishing a pro-slavery theological school, they will eventually bring about just the opposite result, and Kentucky will, one of these days, present to the world the somewhat inconsistent spectacle of a flourishing anti-slavery Theological Institute in a slave State.

In reviewing the circumstances connected with the opening and progress thus far, of this Institution, we cannot but regard them as providential and highly auspicious to the cause of emancipation. Perhaps there was not another man in New England, under all the circumstances, and equally qualified for the task, who could have entered Covington Institute as its President, with fewer objections to the South on account of his anti-slavery principles than Dr. Pattison; the very fact that he was called on soon after his arrival in Covington to 'define his position' shows that he had never previously rendered himself obnoxious to the South. But they found him uncompromising in his principles, whatever they were, and all their efforts to compel him to rub out their wishes have proved unavailing, and there is now not the remotest probability that he will ever comply with the demand. Had they remained silent, there is not the slightest reason to suppose that the anti-slavery question would have been agitated with President Pattison's consent, and it may fairly be presumed from its location, that the controlling influence of the Institution would have preponderated in favor of the South; as it is, its influence will naturally go with that class of patrons from which it derives its support. The immense population of the free States in the Mississippi Valley will in a few years supply this Institution with as many students as it can accommodate. The South may continue to throw obstacles in its way by sneering at it as an anti-slavery concern, and by advising Southern students to avoid it, and whether it is fully anti-slavery or not, the effect will, to all intents and purposes, be about the same; Covington Institute will be known only as the advocate of freedom, while its opponents may think themselves for having brought its tremendous influence to bear against them.

## Revivals.

From different sections of the State we hear that interesting revivals are in progress, but as our information is mostly verbal, we forbear entering into any particulars at present. The indications of good that we already hear of, are such as to lead us to hope that the evangelical churches of Connecticut are about to be blessed with a copious outpouring of the Holy Spirit and general revival of the work of grace in all our hearts. Let the proper measures be adopted, earnest prayer, confession, and a humble confidence in the promises of God by all who profess to trust in Him, and we have but little doubt that a glorious work of grace will be the result.

Since the above was written, we have received the following from the pastor of the Central Baptist church in Thompson:

"In the hope that it may encourage some of the desponding servants of God, who like myself, have had occasion for a long time to inquire, 'Who hath believed our report, and to whom is the arm of the Lord revealed,' I would state, that the darkness has in a measure passed away from us, and the true light is shining. I will not at this time enter into detail, but simply state some of the results as thus far exhibited. Suffice it to say then, that eighteen have been baptized into the Central Baptist church, eight into the East Thompson church, fifteen into two of the Methodist churches, and two into the Congregational church, while to my knowledge but five have been sprinkled, or poured. Thus it will be seen that although the people are not all becoming Baptist technically, yet many of them are virtually; to which we say, Amen; so let it be."

In regard to the future, I can only say, we hope to see 'greater things than these.' C. W. Thompson, Nov. 8, 1847.

P. S.—Besides those baptized, four have been received into the Central church on the relation of their experience, who had previously received the ordinance.

C. W. The New Orleans Baptist Chronicle mentions revivals at Aberdeen, Mississippi, where thirty have recently been baptized, and others were waiting for the ordinance,—at Rehoboth, Miss., where there have been ten hopeful conversions and several backsliders restored; and also at Coffeeville, where there had been thirty-two conversions, and many others were inquiring the way of salvation.

Forty-seven have been added by baptism to the church in Sumpter county, Alabama, in addition to those previously reported.

The New York Baptist Register mentions a revival at Rensselaerville, New York, which commenced over a year ago. Upwards of fifty have professed conversion, and many are still inquiring what they must do to be saved.

The Tennessee Baptist reports additions to the church at Bethany of sixteen; at Rossville, fourteen, and at Piney Grove church, twenty-four.

Seventeen persons, says the Mississippi Baptist, were baptized by Elder Holcombe, in the Tombigbee river at Aberdeen, on the 20th of Sept.

The Christian Index states that the church at McDonough has recently added nineteen members by baptism; the church at Sugar Creek, twelve by experience; to the church at Indian Creek, forty have been added by baptism; to the Concord church, twenty, and to the church at Holly Grove, forty.

The Richmond Religious Herald of Nov. 4, says the revival at the Third Baptist church in that city still continues. Ten were baptized the previous Sabbath, making thirty-five in all.

The same paper contains an extract of a letter from Rev. E. Dodson, dated Milton, N. C., Oct. 25, which says: 'I have baptized 40 candidates within one week—viz: 23 at Little Yaddin, Stokes Co., N. C.; 12 at Friendship church, do.; 12 at Cay Fork, Rockingham Co., and one at Beulah, in Caswell Co.'

Rev. Wm. Harris writes, from Liberty, Bedford Co., Va., under date of Oct. 27: 'We have good revivals in two of my churches—from ten to twelve candidates have been baptized, and others appear to be deeply concerned.'

Another letter in the Herald mentions the conversion of sixty-two persons at Bluff Spring, Tenn., also of from fifty to sixty at Union, Carroll county, Tenn., and adds: 'there have been a great many revivals in this district during the summer and fall.'

From Hyeon, Halifax county, Va., Rev. S. A. Creth writes that he baptized twenty persons on the Saturday previous; upwards of thirty have professed conversion.

## "Slovenly Learning."

A writer in the Christian Intelligencer is furnishing a series of "Monday Articles" upon the subject of Baptism. In the last number, he takes occasion to sneer at what he calls the "slovenly learning" of the Baptists in maintaining that the word baptize signifies to immerse. The fallacy of this position, he says, can be shown, "for, (1.) Paul, standing up, was baptized? (Acts ix. 18, Gr.) Now, is it possible for one standing, to be immersed? Do Baptists dip their disciples in an upright position? Surely not. Here, then, is one instance in which baptize does not mean dip, and hence, down goes their learned building."

The retailer of such an argument is really well entitled to talk about "slovenly learning." The idea is by no means original with this writer, but it is certainly one of the most puerile (not to say slovenly) criticisms ever perpetrated. As though the word rendered "arose" in the above passage necessarily implies the idea of a standing posture during the performance of an action! Who that is at all familiar with the Bible, and has ever noticed the manner in which that word is so frequently employed to denote the preparing for, or starting upon any errand or action, can seriously indulge such a thought? Were we as a Baptist, to urge upon a friend sitting by us the duty of immediately submitting to the ordinance of baptism, we might very naturally address him in language similar to that of Ananias to Saul, Come, "arise and be baptized;" and we should apprehend no danger of being understood as requesting him to stand up on the spot and be sprinkled. But were we, as a Pedobaptist minister, to address a person in Saul's situation as above referred to, we should have been far more likely to say to him, "Sit still, sir; still; there is no occasion for your rising to go to the water; wait a moment until I can bring a bowl, and you can be sprinkled just as you are." Whose learning is it that is "slovenly?"

## Foreign Periodicals.

The country is pretty well flooded with them. Magazines and Newspapers both political and religious, are in sinking circumstances, are in the habit of sending out agents for the purpose of increasing their subscription list, and one of the principal arguments used to obtain names is, that the periodical in question is the very best of the kind in the country. This system has been pursued by some publishers until it has become a nuisance. The Christian Reflector a week or two since contained a letter from one of its correspondents, accompanied by some severe editorial remarks, in which an agent of a Baptist paper in another State is complained of for interfering with the circulation of the Reflector by his endeavors to induce the Reflector subscribers to stop that paper and take the one for which he was agent. The principles of "free trade" will undoubtedly admit this course to be a legal one; but certainly at least would forbid it. If a religious paper cannot sustain itself in the field which it properly occupies, a "decent respect" for the common courtesies of trade by which all honorable men are governed would prevent an honest high-minded man from ransacking the whole country and using petty means in order to increase his list of subscribers at the expense of other publishers. We are not aware that there is a foreign Baptist newspaper agent in Connecticut at this time, but the plan has been tried here, although with very limited success. The denomination in this State have decided that they are able to support a paper of their own, do not to any great extent feel disposed to patronize a foreign paper. Our field is small and we need the united support of the churches in order to publish the Secretary successfully, and we are happy to state that such is the fact, the pastors and prominent members of the churches generally, having even evinced the most kind and friendly feeling towards the paper, not only by patronizing it themselves, but by their generous exertion in extending its circulation amongst their friends; and it is a source of satisfaction too, to state that the circulation of the paper was never larger than during the present year.

The Philadelphia Christian Chronicle in noticing the remarks of the Reflector, concludes as follows: "We have a perfect right to send agents to Ohio, New York, Massachusetts, Connecticut, Maine, or any other State, to canvass it thoroughly. But we should scarcely be willing to do it. It is well known that very few families, comparatively, can afford to pay for two religious papers. Of course if they subscribe to a paper published abroad, they will not aid in the support of the one published in their State. This needs no proof. To send agents then, to canvass States in which a Baptist paper is published, is to make an effort, real, if not direct, to undermine that paper. Therefore we should not be willing to adopt such a course. If others however, choose to increase their circulation by such means, they, of course, are at liberty to do so."

We are very happy, moreover, that we do not feel compelled to resort to such measures. The Baptists of Pennsylvania are becoming fully aware of the necessity of making a united and vigorous effort to perform the work which devolves upon them.

They have too long neglected their own vineyard. Now they are awaking and will cultivate it. While they cherish a lively sympathy with the whole field, and lend their aid in all general religious movements, they are becoming to feel that their own State is their field in a peculiar sense. We have no fears that they will forget the importance of their own paper as one instrument for urging on the great work before them."

## Home Mission Society.

## WISCONSIN.

In Wisconsin, the Home Mission Society have aided, during the last six months, sixteen ministers of the gospel; whose success generally has been equal to that of any others under appointment. In this we, first of all, recognize with gratitude the Divine blessing on the labors of those faithful men of God; and also perceive the advantage of our system of agency, when fully carried out, and several results of the indefatigable labors of our respected Agent, Rev. A. Minor, who has traversed the Territory at all important points, and furnished us with much valuable information.

The church at Milwaukee, Rev. L. Raymond pastor, has steadily increased in numbers, and during the past summer finished the exterior of their beautiful house of worship.

The church at Racine, Rev. Silas Tucker pastor, though afflicted by the loss of several members by death and removal, are also encouraged by addition and an energetic co-operation with each other, which, with God's blessing, promise success. They are now repairing the walls and roof of their house of worship, which, being neat and commodious in its plan, and very conspicuously situated, will, when finished, give them great advantages.

The church at Beloit, Rev. N. Kinne pastor, enjoy much encouragement from an increase of members, and the progress made in erecting their house of worship. At this place, it is thought, the foundation of a strong church has been laid by the Society.

The church at East Troy, Rev. James Delany, pastor, and that at Geneva, Rev. J. W. Fish, pastor, have completed their houses of worship under very favorable circumstances, and have since enjoyed increased prosperity.

The church at White Water, Rev. H. W. Read pastor, are building meeting-houses; that at the last named place being nearly finished, and already occupied.

In all these cases great care has been exercised to prevent future embarrassment from church debts, the buildings having progressed no faster than means have been provided, or arrangements made to meet the payments in a reasonable time.

Rev. P. Conrad is laboring at Baraboo, a county seat, and organized a church,—being the first in the country. Their prospects are very encouraging.

Rev. J. Murphy, Waupun, writes that the state of religion in his field is rapidly improving, his congregations increasing, and many appearing unusually attentive. The country around him is very fast filling up with an intelligent population, among whom are good materials for four Baptist churches, who are desirous of being immediately furnished with ministers.

## OREGON.

Recent letters from Oregon assure us that our missions in that distant field are as prosperous as could be expected. Rev. Mr. Johnson, who resides at Oregon city, was, last April, daily expecting Mr. Fisher to assist him in organizing a church at that place. Here there are about 500 inhabitants, and the number is increasing fast. The Methodist and Roman Catholics have each a church and house of worship, but there are no other churches in the place.

Rev. Mr. Fisher is at Astoria, and he also writes of the state of the cause in an encouraging strain. We embrace this opportunity to state that several boxes of clothing, bedding, and books, intended for the missionaries in Oregon, were received at the Mission Rooms some weeks since, and shipped on board the ship Matilda, which sailed from the port of New York about the 18th ult.

## Removal of Madison University.

We perceive that the project of removing the location of Madison University to some central point in Western New York is seriously agitated by some of its prominent friends. It is claimed that the present location is remote from the great thoroughfares and difficult of access—that it is but twenty miles from Clinton College, an older Institution and more likely to obtain students who expect to pay their own way, except they have ministry in view. And further, that Eastern and Central New York are filled with Colleges and Universities, while Western New York, with a population of nearly six hundred thousand inhabitants is without a college except a small one at Geneva, and therefore is an unoccupied region, in which the University would have an open sea, with a prospect of an indefinite advancement.

It is proposed to raise \$150,000 for grounds, buildings, and a partial endowment of the College in the event of its removal; of this sum Monroe County will raise thirty thousand dollars, or more. Syracuse and Rochester are the most prominent places named for the new location. Residing at the distance we do from this seat of learning, and not being fully acquainted with all the advantages which the proposed sites offer, we are unable to speak in positive terms of the feasibility of the proposed enterprise, but from the reasons urged in its favor we should think that its location in Western New York would prove advantageous to the interests of the Institution.

Madison University has grown up within the last twenty-seven years from a theological school consisting at first, of less than half a dozen students, to be one of the first Literary and Theological Institutions in the country. The Theological graduates of Hamilton, have been, almost without an exception thorough-bred scholars, who have added much to the talents and piety of an evangelical ministry. Let the Institution be thoroughly endowed and it will prosper either in Central or Western New York.

An old friend enquires of us by letter, why it is that the "Secretary has changed its day of weekly visitation from Friday to Saturday?" and desires us to restore "ancient usages." For his information, and also for all others, we would state that the Secretary is printed regularly on Thursdays and mailed the same day; if, therefore, there is any irregularity in its arrival at the places of its destination, the blame must rest on the Post Office department, and not on us. There is not a paper in the United States mailed with greater care and regularity than ours.

## Davis' Mesmeric Revelations.

In our brief notice of this book a few weeks since, we barely alluded to a single instance of the pretended sights which this impostor claims to have seen in a mesmeric sleep; the book itself is a heavy octavo volume, containing, as we inferred from a half hour's perusal of it, too many barefaced falsehoods to allow of its ever being read by any conscientious man; but such is the love for the marvellous that there is reason to believe that there are many who will lend a willing ear to this bundle of absurdities, got up, we presume by designing men, for the double purpose of making money and striking a blow at the truths of the gospel.—Professor Bush lends his influence in favor of the book, and the wonderful revelations of this ignorant youth are backed up by the testimony of a number of persons who claim to be respectable witnesses. That our readers may know something of its origin and character we subjoin an extract from an article by J. T. Sawyer, in the Universalist Union. It appears from Mr. Sawyer's notice of the book, who himself is a Universalist preacher at Clinton, N. Y., that Davis' Revelations were gotten up under the auspices of another Universalist preacher named Fishbaugh, and that they are thoroughly pantheistic—that they deny the authenticity of the scriptures in almost every essential point. After all that has been said in favor of Mesmerism by men of learning and talents, we regard the following caution by a Universalist, as a sufficient argument in favor of evangelical Christians setting their faces against all such ridiculous nonsense.

"But what shall we say of the special patrons of this book? What shall we say of its 'Series,' who profess to be a Christian and a Christian minister? I mean Rev. WILLIAM FISHBAGH. What shall we say of those who have devoted and are devoting their time and talents to the sale of this book, and the promulgation of its doctrines? I mean particularly Rev. THOMAS L. HARRIS, and Rev. S. B. BRETAN. Others, perhaps, might be named, but these stand foremost. Here are three young men who profess to be ministers of Jesus Christ, and as such claim the fellowship of our denomination. They profess to be awake and in the possession of their natural senses, and yet they stand forth as the patrons and promulgators of this infamous book; as the leaders of its revelations; as believers of its doctrines. I am certainly willing to be charitable, but no stretch of charity can blind me to the fact that they are perfectly aware that this book is directly and utterly opposed to the Bible and the religion of Jesus Christ. The two works cannot stand together; one or the other must fall; and if it be true that we cannot see two Masters, it is equally true that no man can preach Andrew Jackson Davis and Jesus of Nazareth. They know, as well as every other man acquainted with the two books.

I therefore utter my solemn protest against these men being longer considered or held as Christian Ministers, or Christians in any sense whatever. By receiving the Revelations of Davis, they virtually and in the most effectual way renounce the Bible and Christianity. By teaching Davis' doctrines, they publicly proclaim their renunciation, and leave their former brethren nothing to do but to sanction their withdrawal from their Christian fellowships. As a member and minister of the Universalist denomination, I therefore declare that I no longer recognize the individuals above named as brethren in the ministry, or entitled to the fellowship or countenance of Universalists, as such, and I earnestly urge upon the Associations or other ecclesiastical bodies to which these individuals are respectively unable, to do their duty to themselves and the denomination, by officially and publicly withdrawing fellowship. This step is rendered more immediately urgent by the fact that some of all of the persons named are employing their standing as Universalist ministers for the base purpose of recommending and selling Davis' book. Within a few days, Thos. L. Harris preached in Utica, on Sunday, as a Universalist minister, and not only lectured on the Monday evening following on these new Revelations, but employed the pulpit on the Lord's day to advertise his anti-bible doctrine of the following day. This may be the higher morality of Davis' Revelations, but I will not abuse my conscience by calling it any thing less than despicable meanness and dishonesty. Other Universalist congregations will undoubtedly be treated in the same manner, and I therefore send forth this exposure of duplicity, and warn those who have the religion of Jesus, against the knavery of men who profess to be illuminated by new Revelations. Let Universalists be on their guard."

## Italy.

The latest accounts from Rome represent the difficulties existing between Italy and Austria as having been checked by the threat of excommunication by the Pope. The Austrian troops at Ferrara have, under this threat, been withdrawn. It is doubtful, however, whether things will remain quiet for a long time under such circumstances. The causes of the difficulty still remain, and it is not improbable that some of the contemplated reforms of the Pope may arouse Austria to deeds of aggression before long. The news received by the last steamer says:

"The Austrians gave up Ferrara on the 2d inst. to the Pontifical troops. His Holiness tried, with effect, mild and conciliating remonstrances to induce the Austrian cabinet to withdraw the troops. He then, it is said, informed Count Lutzwitz, that if human means failed to enable him to preserve the trust which had been confided to him, he would have recourse to divine means. He would first address himself to the whole Christian world, and after that Austria should persist in keeping her troops in the city of Ferrara, he would be compelled to resort to excommunication. Before this threat Austria recoiled. The guard houses of the town were surrendered by the Austrian troops to the national guard."

Rome continues perfectly quiet. The people seem to have received this news with diffident tranquility. The election of the officers of the national guard was proceeding without any extraordinary excitement. Happily the fears of the retirement of Cardinal Fereiti were unfounded. It is said that the Pope addressed a letter to the King of Naples, in which his Holiness expresses his regret that the useful reforms he judged it necessary to adopt in his own dominions should be taken as a pretext of revolt in neighboring states; but at the same time he impressed on the King the expediency of a timely concession of reforms. The accounts respecting the insurgents in the two Sicilies are still contradictory. In Lunca the liberty of the press has been declared, but with such restrictions as to reduce the right to nothing."

NINE THOUSAND LIVES SAVED.—It is stated, on good authority, that the lives of nine thousand people were saved by the donations of provisions in the Macedonian. This simple fact is stated in some half dozen lines, which are huddled away among a crowd of items, in the columns of the newspaper press. Nine Thousand Lives Saved! Had the same number of lives of Mexicans been taken by gunpowder and cannon-ball, we should have columns after columns, letter piled upon letter, giving the details of the bloody transaction, overflowing with rejoicings, and set off with the usual flourishes—"Glorious Victories—American Arms Triumphant—Our Soldiers Covered with Glory—Nine Thousand Mexicans Slain!" &c.

These little facts speak volumes on the depravity of human nature.—Nat. Era.

## Ordination.

In accordance with an invitation from the Baptist church in Mansfield, an Ecclesiastical Council convened in their meeting house on the 31st instant, for the purpose of examining brother ANDREW S. LOWELL, and if thought proper, of ordaining him to the work of the gospel ministry, and as pastor of the church in the above place.

The Council having heard brother Lowell with reference to his Christian experience, call to the ministry, and views of Bible doctrine and practice, voted unanimously that they were satisfied with the same, and also to proceed to his ordination.

The ordination services were conducted as follows:—Reading Scriptures, Rev. B. Alden, of Windham; Introductory prayer, Rev. A. Bennett, of Wilbraham, Ms.; Sermon, Rev. J. R. Stone, of Hartford, from 2 Cor. 6: 4, "In all things approving ourselves as the ministers of God." After a preliminary remarks as to the common estimation in which the ministry is held, the preacher proceeded to discuss three propositions.

1. God has a ministry of men.  
2. That ministry may be furnished, and should be able to show, the fullest credentials.  
3. The influence and usefulness of the ministry depend upon these proofs of being God's.  
Inferences. 1. Responsibilities of the ministry. 2. The reasonableness of their claims for sympathy, prayer and co-operation. 3. We may see why so many accomplish but little for Christ. 4. The rejoicings of givers and receivers. (a) Premature; (b) Unwise. These propositions were discussed in an interesting and appropriate manner. The discourse was scriptural and well adapted to the occasion.

Ordaining prayer by Rev. W. Munger, of Ashford, with laying on of hands by brethren Parker, Mixer and Wildman; Charge to the candidate by Rev. N. Wildman, of Lebanon; hand of fellowship by Rev. C. Minor, of Preston; Charge to the church by Rev. A. Parker, of Willington. These addresses to the newly ordained and to the church, were all to the point, and well calculated to cement the bonds of affection between pastor and people, and to impress them with a deep sense of the sacredness of the pastoral relation, and their responsibilities to God and to each other. The concluding prayer was offered by the Clerk of the Council. Benediction by the pastor elect.

The day was delightful, the neat and cheerful house in which we were assembled, was filled to overflowing, the congregation attentive, and the exercises interspersed with sweet, solemn and appropriate singing. Many, we doubt not, felt it good to be there. May the blessing of the great Head of the church rest upon minister and people, and may he send them enlarged prosperity.

THOS. DOWLING, Clerk.

## Position in Singing.

"One Nathaniel Nemo," who is criticising the "Minor Morals in New England," through the Journal of Commerce, alludes to the custom practised by certain congregations of facing the choir during the singing, as follows:—

I am often scandalized, also, at the practice which the people have in many places of rising during singing, and turning their backs to the pulpit, for the purpose of staring up into the faces of the choir. All this is vulgar, and unbecoming the house of God. Why do not the ministers of this land train their congregations into better manners in relation to these points? I think that it would really be worth the while to preach occasionally on these subjects. If "holiness" becomes the House of the Lord, most certainly all irreverence and impropriety do not.

We agree with "Nathaniel" on this subject, for this practice is becoming too prevalent. It is very proper and becoming for a congregation to rise while the praises of God are being sung; but for a whole congregation to turn round and stare at the choir as if they stood there on purpose to entertain the spectators below, looks to us like something besides true worship.

## Poster on Endless Punishment.

It is well known that John Foster could not bring his moral sense to such a state as to enable him to believe the doctrine of Endless Punishment. We were much interested in the language of a friend who had been examining his view. "The position that Foster takes is so natural and yet so erroneous, that it is little use to argue with one who assumes it. He first determines in the high court of his own moral feeling, what Deity must do and what not, and then resolutely bends all Scripture to this pre-judgment."

Alas, for the pride of human feeling and human intellect, when a man can pretend to feel more keenly what is just and right than God does, and to determine upon the propriety and impropriety of the All-wise! It is a pity that man cannot believe what God reveals, and confess that it must be right and good, though they at present may not see how.—Chr. Chronicle.

## The Young Men's Institute.

The Introductory Lecture before this popular Institute, was delivered by the Hon. GEORGE P. MARSH, of New Hampshire, on Monday evening last. The subject selected by the speaker was Commerce. It was a good address, and was listened to with interest.

In addition to this, the following named gentlemen have been engaged as Lecturers before the Institute during the approaching season: Rev. John Wheeler, D. D., President of Vermont University; Rev. Dr. Bethune, of Philadelphia; J. R. Chandler, formerly the popular editor of the Philadelphia North American; Rev. John Williams, D. D., of Schenectady; Rev. Walter Clarke; Rev. A. C. Cox, and Geo. Brinley, Esq. Hartford.

This Institute ranks among the first of its kind in the country, and we are satisfied from the list of names already furnished as lecturers for the approaching season, that the young gentlemen who have this matter under their more immediate control, will use every exertion in their power to sustain the high reputation which it has so deservedly acquired. The Library and Lectures connected with the Young Men's Institute of Hartford are of incalculable value to the young men of our city, and we hope to see it patronized the present season even beyond the liberal favors it has heretofore enjoyed. Every young man that becomes a member of the Institute and avails himself of the advantages it affords, will find in after life, so far as the cultivation of the mind and the acquisition of knowledge are concerned, that he has devoted his spare hours and the trifling sum that it costs for membership, to the best possible advantage.

REMOVAL.—The Rev. O. C. Wheeler, of East Greenwich, R. I., has removed to Jersey City, N. J.

IRELAND.—The last adv. sent Ireland as suffering from no mention is made of the potato crop, it is said to account says not one sixth, the last season as usual; as the cry of distress is again. It is probable that the state of the potato crop in the Atlantic can be but little more, and will be much more, and food by the overpopulated poor Island. The Baptist Register in alluding to the condition of the potato crop in Ireland, says: "The breadstuffs in Ireland, and the operations in their distilleries, who are sick of the fever, the Relief Fund, and who may have in store, will be able to supply the want of employment, greater, and as winter approaches, severe. The late calamity is of all parties, high and low, fearfully depressed. The government can hardly have any new circumstances, in so bad a time of bitter trial. We feel will be necessary, but friends should be prepared for it. Should any of our kind find any thing, we would at present, but clothing of all sorts, in the last degree, when we see one's brethren and sisters, such a thing as a bed to be blanket to cover the wretched whole family sleep."

DEPARTURE OF MISSIONARIES.—North America of Friday, 10th of Missionaries—consisting of B. Baldwin and wife, of Seneca, Cummings and wife, and Rev. Wm. L. Richards, Mr. Richards, of the Sandwich Islands, to embark for China from this port.

SUNDAY MAIL.—The Rochester mail agents that have no way mail on any of the New York on Sunday. The time the principal places will be at New York. This looks a little like progress, more like equal justice toward the transportation of the day altogether.

THANKSGIVING.—In addition States already named, the Governor of Ohio have designated Thanksgiving as a day of public Thanksgiving.

The Governor of Arkansas, ninth of December as a day of Thanksgiving.

STATE TICKET.—At the Convention held last week at New Haven, candidates were re-nominated as officers which they now respect.

## New Publications.

PICTORIAL HISTORY OF ENGLAND, by Capt. W. S. Henry, N. A. Co. Parts I and II. Price 37¢. This little volume does not profess to be a history of the war with Mexico, but it is a history of the war with Mexico



## Ordination.

Ordinance with an invitation from the Baptist in Mansfield, an Ecclesiastical Council in their meeting house on the 3d instant, purpose of examining brother Andrew S. and if thought proper, of ordaining him to the gospel ministry, and as pastor of the church in the above place.

On having heard brother Levell with his Christian experience, call to the views of Bible doctrine and practice, and also to proceed to his ordination.

Ordination services were conducted as follows: Introductory prayer, Rev. A. Bennett, of New Bedford; Rev. J. R. Stone, of 2d Cor. 6: 4. "In all things approving ourselves as the ministers of God."

After a preliminary remarks as to the common estimation which the ministry is held, the preacher discussed three propositions.

1. A ministry of men, and a ministry which may be furnished, and should be, to show, the fullest credentials.

2. Influence and usefulness of the ministry upon those professing to be God's.

3. Responsibilities of the ministry, and co-operation. 4. We may see why accomplish but little for Christ.

5. The duties of the ministry are, (a) Preaching of the gospel, (b) Visiting, (c) Prayer.

6. Unwieldy. These propositions were in an interesting and appropriate manner discussed as scriptural and well adapted to the occasion.

Prayer by Rev. W. Munger, of Ash Grove, lay on of hands by brethren Parker, and Wildman; Charge to the candidate by Wildman, of Lebanon; hand of fellowship 2d Cor. 13: 14.

Minister, of Preston; Charge to the church A. Parker, of Willington. These addresses were newly ordained and to the church, were point, and well calculated to cement the affection between pastor and people, and as them with a deep sense of the sacredness of the pastoral relation, and their responsibility to God and to each other.

The concluding prayer was offered by the Clerk of the Council, and the service closed.

Day was delightful, the neat and cheerful which were assembled, was filled to overflowing, the congregation attentive, and the service interspersed with sweet, solemn and appropriate singing. Many, we doubt not, felt it to be there. May the blessing of the great God be upon the church and its ministers.

Thos. Dowling, Clerk.

## Position in Singing.

Nathaniel Newman, who is criticised the "Moralis in New England," through the Journal, alludes to the custom practised in congregations of facing the choir during the service, as follows:

Often scandalized, also, at the practice which have in many places of rising during and turning their backs to the pulpit, for the sake of staring up into the faces of the choir.

All this is vulgar, and unbecoming the dignity of the church, and is a disservice to the cause of the gospel.

On these points? I think that it would be worth the while to preach occasionally on this subject.

"Holiness" becomes the House of God, most certainly all irreverence and impiety do not.

Agree with "Nathaniel" on this subject, for it is becoming too prevalent. It is very often and becoming for a congregation to rise and praise God as being sung; but for a congregation to turn round and stare at the choir when they stand on purpose to entertain the worshipers, looks to us like something better.

For the pride of human feeling and human vanity, when a man can pretend to feel more than what is just and right than God does, and to be upon the propriety and impropriety of "Wise!" It is a pity that men cannot believe and confess that it must be right, though they at present may not see how.

Chronicle.

The Young Men's Institute.

Introductory Lecture before this popular institute was delivered by the Hon. GEORGE P. of New Hampshire, on Monday evening the subject selected by the speaker was "Wise!" It is a pity that men cannot believe and confess that it must be right, though they at present may not see how.

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Chronicle.

IRELAND.—The last advices from Europe represent Ireland as suffering from want already; although no mention is made of the appearance of disease in the potato crop, it is said that not one fourth (one account says not one sixth), as many were planted the last season as usual; and as winter approaches the cry of distress is again heard from Ireland. It is probable that the statements which occasionally come across the Atlantic are exaggerated, but there can be but little doubt that there has been, and will be more, suffering from want of food by the overpopulated population of this unhappy island. The Baptist Irish Chronicle for October in alluding to the condition of Ireland, says:—

"The brethren in Ireland have suspended all religious operations in their districts, except to aid those who are sick of the fever. Whatever remains of the Relief Fund, and what provisions our agents may have in store, will be kept to meet any exigencies which may arise during the winter."

The want of employment in Ireland becomes greater, and as winter approaches, will be yet more severe. The late calamity has limited the means of all parties, high and low, while trade has been fearfully depressed. The recent measures of government can hardly have adjusted themselves to the new circumstances, in so short a time. It will be a time of bitter trial. We hope no further appeal will be necessary, but it is right that our friends should be prepared for it.

Should any of our kind friends be preparing to send any clothing, we would suggest as the best, at present, bed clothing of all kinds. It was painful to the last degree, when recently in Ireland, to see one's brethren and sisters in Christ without such a thing as a bed to lie on, and scarcely a blanket to cover their backs, and straw on which the whole family slept."

DEPARTURE OF MISSIONARIES.—The Philadelphia North American of Friday last says: "A number of missionaries—consisting of the Rev. Caleb E. Baldwin and wife, of Bloomfield, N. J., Rev. Seneca Cummings and wife, of New Hampshire, and Rev. Wm. L. Richards, of Brooklyn, (son of Mr. Richards, of the Sandwich Islands)—are about to embark for China from this port."

SUNDAY MAILS.—The Rochester Democrat learns from the mail agents that hereafter there will be no mail on any of the rail roads in the State of New York on Sunday. The through mails between the principal places will be carried as heretofore. This looks a little like progress, but it would look more like equal justice towards all concerned to discontinue the transportation of the mail on Sunday altogether.

THANKSGIVING.—In addition to the thirteen States already named, the Governors of New Jersey and Ohio have designated the 25th of November as a day of public Thanksgiving in their respective States.

The Governor of Arkansas has appointed the ninth of December as a day of public Thanksgiving in that State.

STATE TICKET.—At the Whig State Convention held last week at New Haven, the present incumbents were re-nominated as candidates for the offices which they now respectively fill.

NEW PUBLICATIONS.

PICTORIAL HISTORY OF ENGLAND, No. 32, is for sale at Pease & Bowers' News Office. The typographical execution of this work, together with its beautiful illustrations, will render it one of the most valuable, as rich and inviting as many of the annuals, while its intrinsic merit as a faithful history of England, places it in the first rank of literary publications.

The above is also for sale by Belknap & Hamersley.

CAMPAIGN SKETCHES OF THE WAR WITH MEXICO. By Capt. W. S. HENRY, Harper & Brothers. Parts I and II. Price 37 1/2 cents each.

This little volume does not pretend to give a full history of the war with Mexico, nor can it be expected, while the war is still raging that a complete history of it can be furnished. The campaigns of the army under Gen. Taylor have already become a matter of history, and it is to these that Captain Henry has devoted his attention, having "been jotted down principally for his own amusement," as he tells us, "or to beguile away the otherwise long and weary hours of camp life."

Capt. Henry is well qualified for the task he has performed, both by his talents as a scholar and a soldier, being a graduate of West Point, and having served under Gen. Taylor from the first movement of the "Army of Occupation" to the time when Gen. Taylor's regulars were ordered to Vera Cruz. Without entering into a discussion as to the origin of the war, he commences his "Sketches" with the first movements of the army, by order of the Government, in 1844, and follows it in the bloody scenes at Palo Alto, Resaca de la Palma, Monterey and Buena Vista, with so far as we are able to judge from statements that have already appeared in the newspapers, surprising accuracy. Plans of the several battle grounds accompany the work, in which the positions of the contending armies are minutely pointed out. As a history of the war comprising the campaigns under Gen. Taylor, we regard it as a valuable and authentic work, worthy the confidence of all who take an interest in the annals of the war with Mexico.

Sold by Belknap & Hamersley.

THE LIFE OF HENRY THE FOURTH, King of France and Navarre. Harper & Brothers.

Part 3 of G. P. R. James' celebrated history of Henry the Fourth, is received, and for sale by Belknap & Hamersley. One number more completes this interesting history of the life and times of one of the most celebrated monarchs of France.

The Ecclectic Magazine of Foreign Literature for November has reached us, full of interesting and instructive articles as usual. The mezzotint by "John," of the "Cave of Despair," is striking and beautiful. The articles on Jean Paul Richter, public Libraries in London and Paris, Schlosser's literary History of the Eighteenth Century, are fitted and able. Woodford & Co., agents.

News of the Week.

EFFECTS OF RUM.—We understand that a daughter of Wm. Chadfield, of Dorset, Ct., while laboring under an attack of delirium tremens, on Sunday, attacked her father with a fire-shovel and fractured his skull, by which his life is endangered.

SERIOUS MARRIAGE CONTRACT.—The Scientific American states, that the Royal Library of Paris, was a written contract, drawn up in 1297, between a person of noble birth and an Arragonese. The document bound the husband and wife to faithful wedlock for seven years. It stipulated that the parties should have the right to renew the tie at the end of three years if they mutually agreed; but if not, the husband was to be unequalled, and the woman was to be at his disposal.

AT.—The Rev. O. C. Wheeler, of East H. 1, has removed to Jersey City, N. J.

DANGERS FOR ENTERING WORKMEN AWAY.—In the Court of the United States, yesterday, in the case of Levi Brown vs. Wellington Barnett, the jury returned a verdict of \$300 for the plaintiff. The defendant was charged with having entered away two workmen who were under a written contract to work for the plaintiff for five years.—Boston Times.

SLAVE CASE.—The Philadelphia Daily News furnishes the following details of the Mount Holly (N. J.) slave case, mentioned in our telegraphic despatch:—

It was a claim made by Mr. John Rott, a slaveholder, who resides in Cecil county, State of Maryland, to recover as fugitive slaves, Perry Henson, Noah Henson, and Rachel Pine, three respectable colored citizens, who have been residing for several years in the neighborhood of Mount Holly—two of them being married, and one having a family of children. These persons were procured from their homes on Thursday last, on a pretended claim for taxes. On arriving in Mount Holly in the evening, they were all seized as fugitives, by a warrant, and taken before Judge Hayward.

The next day the trial was proceeded with, and the jury brought in a verdict in favor of the plaintiffs. The prisoners were then bound, and during the night conveyed, under military escort, to Burlington.

IMPORTANT TO PHYSICIANS.—Yesterday, Alderman Ash gave a decision in a case of a physician who sued another for medical attendance during illness, and in which the defendant refused to pay the amount on the ground that there was a custom in the profession, and that he was not to be charged each other for professional services. The magistrate decided that what appeared to be a custom was but a matter of etiquette, which did not constitute a defense to the plaintiff. From papers sent us, we learn that the plaintiff has given judgment in his favor, and that he has recovered the amount of his claim.—Philadelphia News.

SWEPT AWAY BY A TORNADO AT BUFFALO.—The Hannibal Gazette says that young Houston, one of the Marion volunteers, was lost on the way from Santa Fe, in a singular manner. He is told that he was swept away by a herd of buffalo, which often the case that they became frightened, and the whole mass started with furious speed for the mountains, and there is no way to get out, but to keep in the same speed, and work your way gradually from among them; to halt would be certain death, as the mass would pass over and crush you; and hunters are often carried seven or ten miles before they can disentangle themselves from the heading herd. In this way Mr. Houston was swept away, and he is now lying on his back, endeavoring to make his way out of a drove of several thousand, and has not been heard of since.—St. Louis New Era.

WOMEN'S RIGHTS IN VERMONT.—The Judiciary Committee of the Vermont Senate have reported a bill, in accordance with the overture of the Legislature, providing that at any time before marriage the betrothed parties may enter into a contract, declaring their consent, that after marriage the wife shall continue to hold the whole or part of any interest in real or personal estate, or right of action, which she may be possessed of at marriage, free from the control of her husband; and enabling the wife to hold devices, conveyances or bequests, without the intervention of a trustee.

LOSS OF THE STEAMER NARRAGANSETT.—The steamer Narragansett, Capt. Wilson, from Charleston to New Orleans, was wrecked on the coast of Mexico, off the mouth of the Gulf of Mexico, on the 10th inst. The vessel is thought to be a total loss. The Narragansett left here about the 1st inst., and arrived at Charleston, on her way south, after a very short passage. She was formerly of the Stonington passenger boats, and was purchased and fitted for the purpose of navigating the Gulf of Mexico.—N. Y. Herald.

A MISFORTUNE FOR OREGON.—A short time since we received, from Gov. Abernethy, a letter enclosing a certificate of deposit of one of the interior banks of this State, for five hundred dollars, which the Governor transmitted to us, with a request that we would employ the money in a purchase of paper for the Spectator, their stock on hand being in approaching need of replacement.

The bank failed, however, and the money was lost. The Governor has since received a letter from the Spectator, stating that the money was lost, and that the bank had failed. The Governor has since received a letter from the Spectator, stating that the money was lost, and that the bank had failed.

THE CIVIL WAR IN SWITZERLAND is still impending, and serious disturbances have taken place in the two Swiss cantons.

In Spain, Espartero has been suddenly displaced from the head of the new Ministry, and Navarez installed in his stead. French influence has been again asserted in the country.

THE PROSPECTS FOR IRELAND during the approaching winter are gloomy enough. Famine in an aggravated form has already reappeared, and the Queen's letter has been issued commanding general collections to be made in the church establishment.

FOREIGN PRICES OF FLOUR, COTTON, &c.

By the steamer of the 19th Oct., it appears that the highest quotation of Canal Flour was 25s. 6d. per lb., a fall of 12 1/2 cents since our previous prices.

COTTON appears to have declined full 2 cents a pound, and to be unsaleable even at that decline.

Pig Iron has declined, Scotch being quoted at 25s. 6d. per ton, on the Clyde. Bar Iron is firm, Railroad iron is quoted at 25s. 10d. to 26s. in Wales.

Sugar, say the Burings, is 50 cts. per cwt. cheaper in London.—Times.

CAPTURE OF FOUR SLAVES.—By a French steamer arrived from St. Thomas's, we have accounts of the capture of four slave vessels—three of them by the Perret, S. Commander Sprigg. The first captured by the Perret was taken June 27th, after a long chase, on the coast of Brazil. The Brazilian vessel of 180 tons, fully equipped, and bound to Cape Lopez. The Perret, three weeks after that, captured a small schooner named the Sebastiao, also fully equipped; and on the 16th of July, off Cape Lopez, she captured a Brazilian brig, the Brazil, of 180 tons, fully equipped, and bound to Cape Lopez. The Perret, three weeks after that, captured a small schooner named the Sebastiao, also fully equipped; and on the 16th of July, off Cape Lopez, she captured a Brazilian brig, the Brazil, of 180 tons, fully equipped, and bound to Cape Lopez.

SWITZERLAND.—The two sections into which Switzerland is unequally divided seem to be resolved upon an actual appeal to arms at an early day; both sides making diligent preparations. According to the latest reports, the French are in the canton of Bern, the Canton which the Free Corps invaded Lucerne, is now the Vorort; Col. Ochsenbain, the leader of the Free Corps, is President of the Federal Republic; and an overwhelming majority gives to the French the right of a continued triumph in the Federal council. He is to enforce the dissolution of the Separate League, as a violation of the Federal Pact. Lucerne and her allies cannot now resist, but are preparing to stand by each other, declaring the League necessary for defence against a majority bent on crushing their religion. The Federal Pact, violated by the Free Corps, is virtually annulled by the Separate League.

The accounts from Switzerland are daily contradictory. On one day it is said that the indications are about to break out, while the next day the indications are more pacific. According to the calculations of the Radicals, the Sonderbund has only 31,000 men and 119 guns to oppose to 96,000 men and 275 guns of the Federal army. The latter are as numerous. It was even reported in Paris that hostilities had actually commenced, for that the report of firing was heard in the direction of Geneva on the 14th inst.

Our private letters from Bern, of the 13th inst., announce that the relations of the Canton of Neuchâtel with the Vorort are becoming every day more complicated, in consequence of the seizure of the use of the Sonderbund. The President of the Canton, in his interview with M. Stockmar, the Federal Commissioner, denied that he had favored the transmission of the arms seized, but that the Vorort had written to the authorities and the department of the Doubs, to forbid that any arms or ammunition should be sent through the canton of Neuchâtel.

TRINIDAD.—A letter from Constantinople, of the 25th ult., communicates the important fact, in connection with the Turkish and Greek dispute, that the Ottoman Porte has at length given effect to the resolution forbidding Greek commerce in Turkish ports. Seventeen vessels had, in conformity with this resolution, been ordered to discharge cargoes

already shipped. It was rumored that the Russian minister had protested, and at the same time threatened, that he would take the Greek flag under his protection. An important circumstance connected with this subject remains to be noticed—the Pacha of Egypt and Tunis had renounced the orders of the Porte to suspend relations with Greece.

The Jurgalens Gazette announces that the cholera is approaching Moscow with rapid strides. It is even said that some cases had appeared in that city. A family belonging to the higher classes, which was proceeding from Saratoff to Moscow, lost two servants during the journey, and on their arrival at Moscow, an aide-de-camp of the Emperor, who was at the estate near Saratoff, had fallen a victim to the scourge. The cholera had likewise appeared at Odessa.

Latest from Santa Fe.

CINCINNATI, Nov. 6, 1847.

Mr. McShane arrived at St. Louis on the 1st inst., from Santa Fe, in company with two traders, Messrs. McMurphy and Wright. These gentlemen left Santa Fe on the 7th of last Sept.

Up to the time of their departure no communication had been received from Santa Fe, but there was a rumor current that the Americans had been driven from that place.

A number of volunteers under Col. Easton had been incarcerated in the calabos for disorderly conduct.

The Mexicans in the neighborhood of Santa Fe show no disposition to give unnecessary trouble. Col. Easton's battalion, Haydens' and Bill's artillery, and six companies of mounted volunteers, the 1st and 2nd Regiments of the 1st Cavalry, and Col. Walker's battalion had gone to Navajo.

Love's company were at Albuquerque on the 14th. They lost their route on the way to Curvito, and went to the Rio Grande, towards Chihuahua.

Mr. McShane met on the way, a number of companies, and twelve on the road out from the State.

He likewise reports the grass to have been destroyed by fire on the bend between Arkansas and Canelo Grove, in consequence of which the cattle had been driven to the Rio Grande, and were there compelled to leave the wagon trains.

Later from Mexico.

PETERSBURG, Va., Nov. 5, 1847.

The steamer Alabama has arrived at New York, bringing dates from Vera Cruz to the 20th, from Tampico to the 22d, and from Brazos to the 24th.

Gen. Galvez, from the Capital, arrived at Vera Cruz on the 18th; he entered Humantla, a town half way between Perote and Puebla, on the 11th, and learned that Gen. Lane entered that place suddenly that Santa Anna barely escaped.

The Americans captured Gen. La Vega, and a son of his, and took several pieces of cannon.

Santa Anna left Humantla with one thousand horse, and was soon reinforced by Gen. Rayas, with 1500 men; both lingering near Gen. Lane, who was then in the rear, killing seventy stragglers and taking twenty prisoners.

The Genus of Liberty, of Vera Cruz, has files from the Capital to the 20th, but only time to say that profound quiet prevails there. As soon as government was organized, the fact was announced to the foreign ministers, to whom the representatives expressed friendly relations. The British minister replied in satisfaction.

About a dozen of Hay's rangers encountered some two hundred guerrillas on the 12th, towards Santa Fe, but soon put them to flight with Col's revolvers.

General Galvez, about whom apprehensions were entertained at last accounts, had returned safely.

The yellow fever was still taking off victims at Vera Cruz.

Lieut. Jenkins died at Vera Cruz, on the 19th, of yellow fever.

Letters from Gen. Wool's quarters, Buena Vista, to the 4th, contain no news.

The Flag, of the 20th, says there is no abatement of the fever.

Gen. H. Churchill died at Point Isabel, of fever. There was a report at Matamoros of a capture of the army mail, by Mexicans, at Papa Galos, with important letters.

Gen. Lane left Buena Vista with a large force, and was heard of by rapid marches, but no fear of the latter's safety were entertained, or of his being prevented from joining Gen. Scott.

The decree appointing Pons y Pena, President, had been revoked, and Santa Anna was again President.

General Paredes was at Zulazingo, engaged in trying to establish a monarchy, and making important converts.

Gen. Valencia was quiet at his hacienda.

Gen. Bravo had been released on parole, at the Capital. The remnant of the Government met at Queretaro on the 8th of October; but there was no government, and nothing was done in consequence.

Gen. Patterson was expected to leave Vera Cruz on the 23d.

The Alabama, owing to stormy weather, stopped at Galveston, short of coal. She passed a steamer in her way from Vera Cruz, which was bearing the post of New Orleans when the mail left; supposed to have left Vera Cruz on the 23d Oct.

Important news from Gen. Scott was expected by her.

Gen. Galvez, who is a native of Havana, escorted to Jalapa, the family of Mr. Castro, who had been seized by guerrillas, and severely treated.

The principal Mexican Congress and leading men had gone to Cuernavaca (seven leagues south of the Capital).

From the Union.

This evening's southern mail brings us some intelligence from the army; but, we believe, nothing yet in the shape of dispatches from Gen. Scott to the principal points. The most important intelligence is, that Santa Anna is again called to the command of the army and the head of the government—more, probably, from the want of disinclination and capable men to conduct the place in his stead, than from any confidence which is placed in Santa Anna. A quarrel of Congress had not yet subsided. Tranquility reigned in the capital.

PHILADELPHIA, Nov. 7.

The Union says that the Adjutant General has received a letter from Gen. Taylor, asking leave of absence for six months, as his services at present are not required.

Gen. Taylor expressed a desire to arrive at New Orleans on the first of December, meanwhile he will come to Matamoros and wait an answer. The Union says the leave of absence was granted.

PUBLISHERS NOTICE.—Subscribers who are still in arrears for the present, or preceding volumes, will confer a favor by transmitting the amount as soon as convenient. Our receipts have been unusually small for several weeks past, and at a season of the year, when our expenses are unusually large. Agents who have not yet collected payment of their subscribers will oblige us by doing so, and forwarding the same with as little delay as possible.

Married.

In Bloomfield, Oct. 21st, by Rev. N. Whiting, Mr. Albert F. Brown, of East Hartford, and Miss Emma J. Eggleston, of Bloomfield; also, by the same, Mr. John Murphy, of Bloomfield, and Miss Minerva Ross, of Bloomfield.

In Lyme, Nov. 1st, by Rev. Wm. A. Smith, Mr. Milo S. Winslow, of Sunderland, Mass., and Miss Caroline A. Miller, of Lyme.

In Colbrook, on the 23d inst., by Rev. S. S. Wheeler, Col. Jairo Guld, of Ansbirgh, Ohio, and Betsy M. Wadsworth, of Colbrook.

In Colbrook, on the 23d inst., by Rev. Wm. Reid, Mr. William Miller, of New York, and Mrs. Maria L. Hubbard, of Bridgeport.

In Stratfield, on the 23d inst., by Rev. William Reid, Mr. John A. Wilson, of Fairfield, and Ruth Ann, eldest daughter of Dr. Joseph Pratt.

In West Hartford, Nov. 3d, by Rev. D. M. Seward, Mr. John R. Baldwin, Esq., of Stamford, Delaware county, N. Y., and Miss Louisa A. daughter of the late Alpheus Underwood, Esq. of Canaan.

In Canaan, Oct. 25th, by Rev. David D. Francis, Mr. John R. Baldwin, Esq., of Stamford, Delaware county, N. Y., and Miss Louisa A. daughter of the late Alpheus Underwood, Esq. of Canaan.

In Vernon, Oct. 24th, by Thaddeus C. Bree, Esq., Mr. William Batten, of Elington, and Betsy J. Smith, of Vernon.

In Litchfield, Nov. 1st, Franklin A. Curtis, of Warren, and Charles B. Coe, of Milton.

NEW W.O.K. Chambers' Miscellany

USEFUL AND ENTERTAINING KNOWLEDGE. EDITED BY ROBERT CHAMBERS, AUTHOR OF "CYCLOPEDIA OF ENGLISH LITERATURE."

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GOULD, KENDALL & LINCOLN are happy to announce that they have completed arrangements with the Messrs. Chambers, of Edinburgh, for the republication of the semi-monthly numbers of Chambers' Miscellany.

The design of the Miscellany is to supply the increasing demand for useful, not only for the general reader, but also for the student, by the publication of the best of the literature of the day, and by the publication of the best of the literature of the day, and by the publication of the best of the literature of the day.



## Poetry.

## The Two Homes.

Beside an open casement stood a fair and lovely child;  
Her mind seemed full of pleasant thoughts, for joyously she smiled;  
Hope's radiant sunshine sparkled in her eyes so bright and blue;  
Her sweet and dimpled features wore health's rich and rosy hue;  
And golden ringlets clustered round her clear and open brow—  
Oh! childhood at thy peaceful shrine our weary spirits bow,  
Forgetting there the griefs and tears that mark our troubled days,  
The dreary steps that we have traced in rough and thorny ways!  
Gay flowers were waving underneath their fragrance filled the air—  
But the garden bloomed in vain for her—her glances fell not there:  
The rippling brook with glad sound was gently murmuring near,  
But its music, soft and beautiful, she did not seem to hear.  
Far on the distant hills was fixed her earnest, steady gaze,  
On whose fair summit brightly shone the sun's meridian rays.  
Beyond them was her own sweet home where earliest joys had birth,  
The dearest and the loveliest spot to her of all on earth.  
"I am going home!" she said, in tones of ecstasy and glee—  
"My father's smile—my mother's kiss—are there awaiting me;  
"My little sisters will be glad with me to run and play,  
"And baby must have grown so much since I have been away!"  
Oh happy age! when worldly joys are strangers to the mind,  
And round our quiet peaceful homes, our hearts are fondly twined.  
Years rolled away—in calm pursuits their tranquil hours had flown—  
The sweet and blooming child, a tall and graceful girl had grown.  
It was a lovely summer's eve—on a low couch she lay;  
The beautiful rose-tints from her cheek had long since passed away.  
Her clear blue eyes were beaming with unwonted brilliance now,  
For death's signet had impressed upon her fair young brow:  
She knew it—knew that life's sweet flowers were fading in their bloom,  
And yet there passed not o'er her face one shade of grief or gloom;  
The hope that could on childhood's path its sunny lustre throw,  
Now lingered o'er her dying couch with bright, unceasing glow.  
"I'm going home!" she murmured, in a low but peaceful tone;  
"Rich joys are treasured for me there this world hath never known;  
"I am going home; soon shall I reach my Father's house above,  
"And dwell forever in his smile, encircled with his love."  
Oh blessed are the hearts that feel when earthly ties are riven,  
There is a bright, eternal home, prepared for them in heaven.

## Religious &amp; Moral.

## The Religion of China.

We make the following extract from an article on China that appeared originally in the British Review and subsequently in Little's Living Age. The information contained in it, is based on the authority of some three or four travellers in China who have severally published the results of their observations. We have only room for a single extract at this time, but there are other interesting topics treated of in the article from which we may make further selections.

There is no state religion in China, the government permitting a general toleration of all sects. The doctrines of Confucius are adopted by the literary class, and a considerable proportion of the people. Instead of a religion, it may rather be termed a system of philosophy, commonplace enough, and possessing no great depth, yet of a practical worldly nature, suited to the tone of the general mind. It consists chiefly of moral and political maxims, and avoids entering on the existence or nature of Deity, or allusions to a future state. Another sect, the Taoists, or followers of Lao-tse, seem to be identical with the Schannanists, or demon-worshippers of the rude tribes of the great Mongolian race. This sect now seems to have few votaries in China, or at least little or no mention is made of them by recent travellers, except the casual notice of a temple dedicated to their gods. It no doubt prevailed more in the earlier and ruder stages of their history. Buddhism, introduced from India probably about the commencement of the Christian era, has spread to a considerable extent in China; but it is less its mysticism and abstract speculations than its image-worship, its external observances, and its monastic system, which have taken hold of the people's minds. In general, its priests and votaries are extremely ignorant, few comparatively being able to read or write, and it is only the lower and more ignorant classes of the population who belong to this religion. Buddhist temples and monastic institutions are not unfrequent in the cities and country, but in general they are on the decay, and are regarded by the people with less interest and reverence than formerly. Yet image-worship is in universal practice. Their temples, houses, streets, roads, hills, rivers, carriages and ships, are full of idols, and their houses and shops, and corners of their streets, are plastered with charms, amulets, and emblems of idolatry. In external forms and regulations, there are some singular coincidences between the Romish religion and Buddhism. The existence of monasteries and nunneries, the celibacy, the tonsure, the flowing robes and the

peculiar caps of the priesthood, the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of service, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples, and, above all, the titles of their principal goddess, the "Queen of Heaven," and "Holy Mother," represented by the image of a woman with a male child in her arms—present features of mutual resemblance which must strike every eye. Mr. Smith paid a visit to Pootoo, an island of about thirty miles in extent, in the neighborhood of Chusan, which is entirely tenanted by Buddhist priests. At the time of his visit there were about six hundred resident priests, besides three hundred mendicant friars and itinerant priests, who were absent on the neighboring mainland. This island, he was informed, had been ceded to the Buddhists, as an endowment for the diffusion of their religion, by one of the Chinese emperors, of the Han dynasty. This date would make the origin of their endowment contemporaneous with the earliest centuries of the Christian era. The priest who was Mr. Smith's informant said that Pootoo had seen brighter days, and he spoke with regret of the degeneracy of the present age in respect of zeal for idolatry. He especially mentioned the fact of there having been three hundred monks on the island a century ago, and accounted for the diminution in their number by the want of interest and devotion shown by the people on the main land, who suffered the temples, one after the other, to fall to ruin, without incurring the expense of rebuilding them. The endowment of the temple in which he himself resided arose from 200 acres of land assigned to it as its revenue on the opposite island of Chiao-ko-tze. Besides this, they enjoyed an uncertain revenue from the offerings of casual devotees visiting the sacred locality. He stated his opinion, that out of every hundred priests in Pootoo, only twenty were men of education.

A great proportion of the inmates of these temples consists of those who have been brought thither when they were mere children, by needy relatives, or of those who, by poverty or crime, have been forced to take up their abode there as an asylum for the remainder of their lives. Without any kind of employment, either bodily or mental, and in a state of lonely celibacy, cut off from all the usual pursuits or enjoyments of society, they spend a miserable existence in indolent vacuity. By means of self-righteous asceticism they hope to be delivered from the grosser elements which form the compound being—man, and to be assimilated, and at length finally absorbed into, the immaterial substance of the holy Buddh. For this purpose they abstain from animal food, and repeat their daily routine of *O-me-to-fu*, till the requisite amount of purity and merit has been gained, and the more devout are enabled to revel in the imaginary paradise of absorption, or, in other words, of annihilation. This is the grand hope of Buddhism—this is the only stimulus so present exertion which it offers. The material part of man is to be purged away, and after transmigration through certain stages of animal life, more or less numerous, in proportion to the guilt or merit of the individual, the soul is at last taken into the deity, and becomes a part of Buddh himself. This is the purely imaginative invention of a more poetical race than the prosaic Chinese. In fact, Buddhism in China appears to be a mere religion of external form. The most intelligent of its priests do not believe its doctrines, and even on its more ignorant votaries it can have no heart-influence.

As little effect does the cold and lifeless morality of Confucius appear to exercise on the characters of the mass of the people. With naturally mild dispositions, and patient and industrious habits, they have no regard for truth—they are guided by expediency alone, and will lie, deceive, and cheat, just as it suits their personal interest. No high or pure motives actuate them. They look with great indifference, or even levity, on the misfortunes of their companions, and though vanity and self-conceit make them boastful, yet they have no true and genuine patriotic love for their country. Their unimpassioned nature does not permit them to be ferocious or terribly wrathful, but they have a host of minor vices, and few of the more ennobling, active virtues of humanity. Thus they are sensual, coldly cruel, insincere, mendacious, devoid of general philanthropy. Yet it must be allowed that they have the domestic attachments—filial piety—a sense of gratitude, and a cool and reasonable way of settling and cementing disputes. From the general insincerity and duplicity which prevails, one would be apt to suppose that a total want of confidence in the ordinary affairs of life would be common, and so it would, were this not rectified by what appears a strange adjustment.

"In England," says Mr. Meadows, "we trust a man because we put some confidence in his own honesty, and because we know we can, through the law, obtain redress for breach of trust. In China, people place little or no confidence in each other's honesty, and there is so much uncertainty, difficulty, and even danger, in obtaining redress for breach of trust or contract, by applying to the authorities, that few will venture on an application. Every Chinese, therefore, who expects to have any kind of trust placed in him, is provided with a guarantee of a standing and respectable position, in proportion to the nature and extent of the trust, who, according to the custom, makes himself responsible, in the fullest sense of the word for any unfaithfulness on the part of the person guaranteed. It may be objected that the guarantee himself might violate his guaranty—and at first sight there certainly appears no cause why

he should not; he is, however, effectually prevented from this by the power of public opinion. Every man, without reflecting deeply on the subject, feels that some reliable bond of mutual security is necessary; the guaranty form, by the general consent of the nation, is that bond in China, and any man who would venture deliberately to contempt it, would lose—what to most people is of the highest importance—the good opinion of all classes of society, and the fellowship of his own; while even in a pecuniary point of view he would not be permitted to derive any benefit from his breach of good faith. I may state as a fact that I have never yet known an instance of a Chinese openly violating a guaranty known to have been given by him; and though I have remarked, that under strong temptations they will sometimes try to evade it, yet instances of this are extremely rare, and they generally come promptly forward to meet all the consequences of their responsibility."

## Aged Preachers.

It is the fault—the sin perhaps, of many people, that they do not sympathize with an aged minister. Little do they consider his past labors, eminent usefulness, the fidelity with which he has spent forty or fifty years in duties the most valuable, responsible and difficult. Much less is there apt to be a consideration of the feelings that impel aged ministers onward in their work—feelings which often gain strength with years. When Rev. John Newton was eighty years old, and almost blind and deaf, a friend asked him,—"Might it not be best to consider your work as a public preacher done, and stop before you evidently discover you can speak no longer?" Said Mr. Newton, raising his voice, "I cannot stop. What! shall the old African blasphemer stop while he can speak?" It was not vanity, not the pride of an old man, not the weakness of a second childhood, that kept Mr. Newton preaching at the age of eighty. It was a conviction that as once a hardened sinner, a blasphemer, now redeemed and pledged to Christ's service, he must serve him as long as he could speak. So it doubtless is with many ministers of Newton's age. If ignorant of some of their own infirmities, others are still more ignorant of the principles and motives that actuate them in still holding forth the word of life. "I cannot stop," is their feeling. "What! shall a sinner like me, plucked from the burning by a merciful Saviour—shall I stop preaching the gospel while I can speak?"

It is only asked for aged ministers that there may be a charitable, just and kind consideration of those emotions and holy principles which retain their vigor in defiance of years, white locks, and trembling limbs.—*Boston Reporter.*

## Meat and Bones.

Every minister is entitled to his own way of making sermons, provided, always, that he fit them for his audience. But some seem to mistake just at this point. A minister who prided himself upon his accuracy and precision of thought, had spent his hour on several labored and nice distinctions, and as he walked home, he inquired of a celebrated clergyman, who had heard him, whether he thought his distinctions full and judicious. I think them not full, was the answer, for one very important one has been omitted. "What can that be," said the preacher, "for I had taken more than ordinary care to enumerate them all." "I think not," said the venerable adviser, "for when many of your congregation had travelled several miles for a meal, I think you should not have forgotten the important distinction which must ever exist between meat and bones."

In making sermons, there is first what is commonly called the skeleton, next the filling up. Some are found to be especially skilled in skeleton making, and on this they pride themselves, not thinking perhaps, but what the audience will be delighted with their beautiful frame work. But generally, there are large numbers who have come "for a meal," and while the preacher may be exhibiting his skeleton, they will be thinking of "the important distinction which must ever exist between meat and bones." A hungry hearer will judge of a sermon, much as the economist does of animal food, that being preferred in which the bones are small and few, in proportion to the flesh.—*Id.*

From the Journal of Commerce.

## Minor Morals in New England.

Messrs. Editors.—In my goings-up and down in New England, these last few months, I have been confounded with what I have seen in the Churches of almost all denominations, in relation to the important part of the public worship of God, which consists, in singing. Would you believe it, in scarcely one church which I have been in during the last six months, have I heard any one sing (save perhaps in the doxology, or in some extraordinary case) except the choir! This does amaze me. If there be any part of divine worship in which all the people should take part, it is that of the praises of God. And of all portions of our country where I expected to find the whole congregation take part in this delightful act of religious service, New England is the very first. But I found that even the all-souled Methodists are sinking down into that most wretched of all practices—of having the choir, often consisting in part or whole of hired singers, do all the singing, and the congregation sitting or standing in perfect silence. And this, too, emphatically in the land of singing schools! Shade of Ichabod Crane! How in the world has this come about? What in a land where every body has gone to singing-school and learn-

ed more or less of the elements of vocal music, has it come to this, that it is impossible to train a congregation to sing 50, or 100 good tunes, in which all who can sing at all, may unite? What is the matter?—Must the edification of the people, must the praise of God by the people—even by all the people,—be sacrificed to exact harmony, to refined and elegant music, uttered indeed very often by a "thoughtless tongue."

For my part, I am not astonished to find a Religion in a very low state in the churches of New England, so long as the most important part of divine worship—the most popular part—is so conducted that the congregation has little more interest in it than in listening with feelings very similar to those of the spectator in a theatre. This is all wrong. I would rather, infinitely rather, have the whole-hearted singing, even if not scientific and accurate, of a good congregation of blacks in the South, than this lifeless, soulless, Godless manner of conducting this portion of divine worship. The fact that it exists is proof enough that there is but little spiritual life in the churches in these parts.

I am no enemy to choirs, if they be of the right sort; but I do protest with all my might against their monopolizing the singing of the House of God. And I protest, too, against the foolish practice of allowing choirs to be eternally introducing new tunes—on purpose to prevent the congregation, in consequence of not knowing them, from taking part in the music. Very few of the new tunes, now-a-days, can be compared with many of the old ones known to almost every body. I do not hesitate to declare that if I were pastor of a church where such a state of things exists as I have seen in very many of the best churches in New England, during the last six months, I would instantly demand a dismission, and go to the heathen rather than take another such charge. I say this in sober verity. I believe that there is a vast deal of downright wickedness in all this matter. I speak my honest opinion on the subject, without knowing, or caring to know, the opinions of others. I feel quite sure the Great God who we worship, does not approve of this manner of publicly conducting His praise. I am inclined to think that David understood what was the Divine mind on this subject. And when he exclaims so often in the very psalms which he composed for the public service of Jehovah, "Let the people praise Thee, O God, ye all the people praise Thee," he did not mean to say let the choir praise Thee, O God, yet let all the choir praise Thee. No, no, he meant no such thing. Nor did the Divine Being intend that he should mean so.

I hope, Messrs. Editors, that you will lift up your voice like a trumpet against this dreadful departure from the Divine pattern, as well as from what the exigencies of human nature itself demand. What can be more natural, or conduce more to edification, than for a whole congregation to join in this delightful, this heavenly portion of public worship?

ONE NATHANIEL NEMO.

## Power of Russia.

The people of France and England, and, indeed, the advocates of liberal principles everywhere, look with alarm and distrust at every movement of colossal Russia. They have good ground for alarm, as the following statistics, carefully copied from authentic documents, will satisfactorily illustrate:—The armed force of Russia, in 1832, consisted of more than one million of soldiers, of whom 614,000 were infantry, 118,000 cavalry, 47,000 artillery—106,000 irregular cavalry, 77,000 in garrison, 27,000 supernumeraries, and 40,000 forming the Polish army. In 1833, the whole force was 870,000 men, exclusive of officers.—The Polish army has unfortunately been extinguished in their late revolution. The survivors of that disastrous war are incorporated into the Russian battalions, and the rest of the Russian forces augmented, in order to meet the campaign. The number now under arms cannot be less than in 1832, and is probably more.

The Russians, also, have a very respectable navy. The principal stations are in the Baltic. It consists, according to the Encyclopedia Americana, recently published, of thirty-two ships of the line, twenty-five frigates, twenty corvettes and brigs, eighty-seven smaller vessels, twenty-five floating batteries, and one hundred and twenty-one gun boats; altogether mounting six thousand pieces of cannon, and having 33,000 men. The principal naval station on the Baltic is Cronstadt, and on the Black Sea, it is at Sebastopol. There are also some vessels on the Caspian Sea.

In 1821, the number of persons in the empire subject to do military duty, amounted to the enormous number of 8,336,730 men. The boors, or peasants, who are the property of the crown, or of individuals, slaves in fact, exceed thirty-five millions of souls.

With this vast extent of territory, and immense population, the annual revenue did not, before the late disturbances, exceed \$55,000,000—and the national debt, in 1824, amounted to \$170,000,000. It has been much increased since, however, by new loans.

He that falls into error for want of care and diligence to find out the truth, can have no pretence to pardon. We are as much bound to know our duty, as obliged to practice it.

A contented mind extendeth the smallest parish into a diocese, and improveth the least benefice into a bishopric.—*Fuller.*

If you have set out in the ways of God, do not stumble at present difficulties. Go forward. Look not behind.—*Id.*

## Never Despair.

Blucher, in his journal, kept during the time of the war between Prussia and France mentions an incident that occurred near Kaiserslautern, in 1790. Among the prisoners was a Frenchman whose thigh bone had been shattered, and who obstinately refused all nourishment or surgical aid, while he earnestly importuned those about him to shoot him and put an end to his misery. Blucher approached him and after ordering some cloaks to be thrown over him to keep off the cold, bade his adjutant, who spoke French, to tell the wounded man that he held him for a poor poltroon, who did not know how to meet evils, and to remind him that it became a soldier least of all men to yield to despair in any circumstances. The man looked at him, burst into tears, ceased his resistance to the efforts of the surgeons, and took the nourishment offered to him. Blucher then asked him the cause of his former conduct. He replied, "I have been forced into the service of the Republic. My father was guillotined; my brothers have perished in the war; my wife and children are left in misery; I thought, therefore, that death alone could end my misery, and longed for it." He expressed at the same time his resolution to bear all his evils as became a man and a soldier.

Well may the Christian soldier learn a lesson from this. He has sorrows and cares, and toils and sufferings. He may be ready at times under the severe pressure of his troubles, to put away from him all consolation, and wish only for death to relieve him from his heavy burdens. Shame upon him! It is unworthy of a man, and least of all of a Christian, to repine at his destiny, and to clamor for a release from the evils that he is called to bear. What though trials come crowding upon him, though each day brings an addition to the load with which he is oppressed. Let him not shrink; let him not display an unworthy weakness. Let him ever remember that these light afflictions are but for a moment; that they are not worthy to be compared with the glory that shall be revealed in him. Let him have faith in God till He shall save him out of his troubles, and bring him to his heavenly home with songs and everlasting joy upon his head.—*Chr. Chronicle.*

## Who Rob Orchards?

In a certain village of the far West was an atheist. He was a great admirer of Robert Dale Owen and Fanny Wright; but he could see no excellence or beauty in the Sun of Righteousness. This man, of course, never entered any place of worship. Indeed, in the fruit season, he was specially busy on the Sabbath, in defending his orchards from his great enemies the woodpeckers, and the idle and profligate persons of the village, who, on that day, made unusually sad havoc among his apples and peaches.

One day, while at work with his son-in-law—an atheist like himself, although a more kind and courteous gentleman—as the pastor of a congregation was passing, he very rudely thus accosted the minister:

"Sir, what is the use of your preaching? What good do you do by it? Why don't you teach these fellows here better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchards?" To this the minister pleasantly replied, "My dear sir, I am sorry you are so annoyed, and I should most willingly read the fellows who rob your orchards a lecture on thieving; but the truth is, they are all so like you and the major here, I never get a chance!"

"Good, good!" replied the major, laughing; on which the elder atheist, blushing a little, and in an apologetic tone, said, "Well, I believe it is true enough; it is not the church-going people that steal my apples."—*Am. Mess.*

FORGET NOT GOD.—Take care, christian! whatever you meet with in your way, that you forget not your Father. When the proud and wealthy rush by in triumph, while you are poor and in sorrow, hear the voice of your Father saying, "My son! had I loved them, I should have corrected them too. I give them up to the ways of their own hearts; but to my children, if I give sorrow, it is that I may lead them to a crown of glory that fadeeth not away."—*Cecil.*

"AN HOUR IS NOTHING TO YOU."—Having some business to transact with a gentleman in the city, I called one day at his counting house; he begged I would call again, as I had much more time to spare than he had, who was a man of business. "An hour is nothing to you," said he; "I have nothing to a clergyman!" said I; "you seem little to understand the nature of our profession. One hour of a clergyman's time rightly employed, sir, is worth more to him than all the gains of your merchandise."—*Id.*

DIFFERENCE BETWEEN A SHEPHERD AND A DRIVER.—We listened, with heartfelt satisfaction, the other day, to a sermon by a dear brother who has recently drunk copiously at the deep-flowing River of Life—so much so that he knows how to "feed the flock of God over which the Holy Ghost has made him overseer." During his sermon he related this anecdote: A lady, he said, eminent for piety said to him one day—"Sir, I can always tell the difference between a shepherd and a driver. The shepherd always goes before his flock and feeds them. The driver goes behind with a large whip, makes a great noise and flourish, but never feeds well." Now, says the preacher, I have no doubt God's children sometimes need chastisement, but he has not given that work into our hands. He has reserved the rod in his own hands, for he knows infinitely better than we do when chastisement is necessary.

THE BIBLE CHRISTIANS.—This denomination have just completed a beautiful edifice as their church in Third street, above Franklin Avenue, Kensington. The Bible Christian Church, in discipline, enforces, in addition to the general good behavior of its members, an entire abstinence from every species of animal food and intoxicating liquors. Some of its members have thus lived for the past forty years, and quite a number under that age have never tasted animal food.—*Philadelphia U. S. Gaz.*

ELOQUENCE.—Different styles of eloquence, each producing the desired effect: "Contribute liberally, my brethren; give such a sum as you would not be ashamed to place on the altar of Heaven, in presence of an assembled universe."—*Bishop Griswold.*

"Give generously, my friends; not four-peace half-pennies, but run your hand into your pocket up to the elbow, and bring out a handful, as a sailor would if you needed his aid."—*Rev. Mr. Taylor.*

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